1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

684 husband—or rather, usually, from her mother-in-law. When brought back she endures one hundred lashes on the back, and is led to her husband's house with the same "ceremonial" as related above, after having asked for a guarantor and made her thumb-print on a statement.

585 Once in a while, also, a future son-in-law who is working for his future father-in-law, in order to marry the daughter, disappears with the daughter. After one or two years they return, and ordinarily the parents are delighted to see them again, and no more complaints are made.

•525 In cases of gambling, a fine is imposed on the offenders for the upkeep of the temple or to defray the
681 expenses of the religious celebrations performed by the shaman at the village in spring and autumn. All kinds
593 of interesting and dramatic cases occur. Wives complain about their husbands; widows who do not intend to remarry complain about members of the family prodding and teasing them to remarry; widows willing to remarry are hindered from remarrying; or the price for a bride is not paid at the fixed time; or a betrothal is broken off, etc.

627 Two particular cases may be described in detail, because of the light they cast on the type of cases handled by chiefs and elders, and on Monguor society in general.

In the first case, in the valley of Hungnai, in 1918, Chang Chia-pa, a Chinese whose family had been enrolled in a Monguor clan for many generations, had a daughter married "with the girdle" [5] who was the mother of a lovely boy. He also had a son, a daughter-in-law, and grandchildren. The girl of the girdle, who was always having trouble with her sister-in-law, finally could not stand any more, married a man named Hou Yu-liang as his concubine, and took her son with her. Hou paid her father four hundred strings of cash for her.

After five or six years, during the festivities held at the second moon in Weiyuanp'u, a Chinese peddler from Ho-nan province, named Li, made trouble with Hou Yu-liang for having, as he complained, married the

585 [5] When a girl who is unwilling to marry has relations with a guest, custom requires that the guest present his girdle (sash) to the girl. In the event that she subsequently becomes pregnant, she performs the rites of marriage with the sash, and she is thenceforth known as "Mrs. So-and-So" (guest's name), and the son as "boy so-and-so," even if the guest never comes back during her whole life.

The importance of the girdle is worth noting. Among the Mongols of the Ordos, according to Fr. Mostaert, when on the day set for the marriage the groom falls ill and is unable to attend the ceremony, his girdle is sent to the bride and she performs the rite of marriage with it. I never met such a case among the Monguors, and it appears that the girdle is used among the Ordos Mongols in circumstances quite different from those in which it is used among the Monguors. We note also that kidnapped widows prove before the court of the village their unwillingness to marry so-and-so by showing the girdle which was exchanged with so-and-so. Father Mostaert told me that when shamans in the Ordos perform their rites, removal of the girdle is one of the most important acts. This custom is unknown among the Monguor shamans.

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

for infractions of the rules, the reform of some misbehavior, the arrival of distinguished guests or pilgrims, the offer of important gifts, and special religious ceremonies asked for by devout people. Herein consists the entire direction and instruction of the lamas, except for those who study in the colleges.

His role has been explained. He is the chief executive of the institution and administers its wealth. He has his own residence; his courtyard is his court of justice, where all the suits of the lamas and of the subjects are judged. All the officials of the institution receive his orders; he has one or two procurators helping him in the material administration, commanding a number of servants varying in accordance with the importance of the lamasery.

DISCIPLINARIANS

Their function is a really important element in the government of hundreds of uncivilized lamas and turbulent young folk living in the same lamasery, most of whom wander correctly along the path of monastic life more from fear of severe corporal punishment than for pure love of Buddha. I never saw a master of discipline in the lamaseries wearing a delightful smile. More often they seemed to be the type of tormentors that might step out of a picture of the Eighteen Buddhist Hells. No wonder the lamas, especially the young folk, dread them.

Usually there are two disciplinarians appointed by the Fa-t'ai for a term of one year. Often they have been proposed for the position by the intendant and his councillors. The disciplinarian presides over a number of lictors. During ceremonies in the temple the disciplinarian maintains order among the older lamas and keeps a constant eye on the novices. A breach of silence or any irreverence is punished instantly by blows from his rawhide whip. He takes note of the presence and absence of lamas at the morning ceremonies, and must investigate to find out whether lamas, not enrolled in the monastery, or laymen, are remaining with their friends at night inside the lamasery, and is responsible in general for the observance of the rules of the monastery.

Permission is required from the intendancy to leave the lamasery for a long time. Business deals are not to be made too ostentatiously. At night lamas may gather with friends to relax, talk, play cards and chess, but are not allowed to make much noise or to disturb the sleep of their neighbors. Gambling is not allowed, nor is the drinking of liquor. At night, the disciplinarian with some of his lictors, armed with rawhide whips, makes a tour of the lamasery. Lamas found brawling, quarrelling, or fighting are brought to the court of the intendant, where penalties are meted out in various brutal forms. The time of the festivities is a difficult one for the disciplinarians, when merchants pitch their tents, and lamas and people drive bargains.

[p. 62(8)]

/The Monguors/

N *563 M 621 183 178 The village effectively governs itself, punishing offenders, righting wrongs and maintaining peace. Great stress is placed upon faithful adherence to the old customs, and one of the important duties of the village chief is to see that they are observed. In any discussion about village affairs, the supreme argument is that of old customs. To neglect or forget the customs of the ancestors would undermine the stability and prosperity of the clan. (See Social Structure.) This conviction is M [867] dinned into the ears of the young on every possible occasion. A good test of a prospective village chief or T'u-ssu is his firm and unshakable faith in the strict observance of clan tradition.

N *563 M 621 183 177 178 During the administration of the Chinese Nationalists, the village elders had a real struggle to save their old customs and traditions. Social concepts had been undermined gradually by the enrollment of Chinese into Mongour clans, and in villages where Chinese had become elders, Chinese concepts had seeped in and were creating repercussions among the young Mongours.

e. Stealing and gambling

N *563 M [685] [673] [525] [794] Stealing is considered an unforgiveable sin, and stealing animals is the worst possible form of stealing. All thieves are punished severely; cattle thieves are shown no mercy.

Gambling is not permitted. Any offender must pay a fine, which is used for the upkeep of the temples or the expenses of the spring and autumn religious festivals.

f. Widowhood and remarriage

N *563 M 587 A widow is allowed to remarry, and to make her own decision about whether or whom to marry. If she consents to remarry, she will exchange girdles with her prospective second husband in token of her willingness. If she wishes to marry one man and is being compelled to marry another, she can notify the first of the time of her departure to the home of the second, and the desired mate may kidnap her on the way. If a widow is kidnapped against her will, however, the matter is taken to the chief and the village elders.

g. Discipline of children

N *563 M 867 Children are trained early in life. They attend the meetings at which crimes are discussed and punishment meeted out, and learn first hand that undesirable behavior brings undesirable consequences. They are never shielded from the realities and miseries of life, and as a result they are more sophisticated in their social knowledge than youngsters in other countries.

h. Etiquette

N *563 M 576 264 603 According to custom, only the oldest generation may be seated during meals. When the family is entertaining, the family head presides at the meal. His wife does not sit down unless the guests invite her to do so. During family meals, both grandparents sit on the k'ang, and the elder son may sit on the edge